

Unto eternity

Lord, it's that quiet time of morning
When even the birds have not begun to stir;
Still deep in sleep, tucked safely away
In their bowers,
They wait a moment longer
Before they greet the day.
The sky is heavily streaked with night,
Reluctant to let it go.
Pink pushes softly against the fading grays,
Opening the curtain, setting the stage
For an unused and pregnant day.

God, today, this day, some of Your images
will be ushered into the warm glow
Of life.
Others will slip quietly back.
To be with You.
Grant it, God, that those leaving
This sphere
Will touch lightly the freshness
Of coming life,
And drop a pearl of wisdom
Into a tiny hand.

And, Lord, if it be Your will,
Let fading paths not be
Completely obscured.
As surely as the red sun
Pushes up at this moment,
So surely let Your Light
Break through and become a beacon
To those who come today.

Amen

—Maxine E. McAdory
Jackson

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, January 7, 1988

Published Since 1877

Air lift needed

Baptists will continue relief for Ethiopia

By Marty Croll

ADDIS ABABA, Ethiopia (BP) — Southern Baptists again are planning to help avert starvation in central Ethiopia next year, although adequate grain, air transport and personnel for a major relief program are not yet in sight.

The sun has scorched the rutted earth of the highlands much as it did during the 1984-85 famine. Even along the more moist canyon rims, where scattered strips of vegetation can be seen growing, the heads of grain stalks are stunted and small.

Relief experts predict an 85 to 90 percent late-season crop failure across parts of Ethiopia's midsection, and the government has asked Southern Baptists to maintain seven feeding stations there in 1988. In some areas farther to the north, a total crop loss is projected. Some estimates report 5 million people facing starvation.

As rains in 1986 produced healthy crops in most places, Southern Baptists began phasing out the monthly food rations for Ethiopian families.

"The sun has scorched the rutted earth"

But spring rains in 1987 were more scattered. And in mid-1987, during the long rainy season, the central highlands saw scarcely six days of rain. Some areas farther north saw none.

Now, Ethiopians are eating the harvest that resulted from the spring rains, said Southern Baptist volunteer

Bob Walls, who directs the work in one of two relief areas. Walls expects Ethiopians' food supplies to run dry by early spring. He and Ed Mason, a Southern Baptist volunteer directing relief in the other area, will attempt until then to stockpile enough grain in two warehouses to meet the expected need.

"The people are in fair physical condition now," said Walls. "We know they've got some grain. It's really going to start getting bad in February, March, and April. That's why we're trying to stockpile as much as possible."

Southern Baptists are feeding 85,000 a month.

Southern Baptists are feeding 85,000 people a month now, down from the 145,000 they fed during the last crisis. Walls expects the number to increase to about 175,000 next spring.

But so far, Walls does not know where he will get the relief grain. "We don't have near the donors we had in '86," he said. "We just don't know what kind of grain we're going to have coming to Ethiopia next year."

Southern Baptists transport donated grain to warehouses by trucks. From the warehouses it goes to the feeding stations, only minutes away by air, but hours by land. Medical services are available at five of the stations.

In 1986 various relief groups helped provide air transport for the Southern Baptist distribution system into

remote areas. But the outpouring of aid from people worldwide has slowed, and Walls does not know what kind of air support might be available. Southern Baptists maintain 10 Mercedes trucks but own nothing designed to airlift supplies. Road travel from the warehouses along boulder-strewn, hand-cut roads through the canyons takes anywhere from four to eight hours.

"Without air support, we won't be able to feed half these people," Walls said. The trucks stay busy supplying grain to the warehouses from central sources in Addis Ababa. Even that travel costs each truck a set of six tires every six weeks. "Just grain alone, we're talking about moving over 2,000 metric tons per month." Add to that the tons of milk powder and cooking oil required.

Providing medical services to such a large number of people would be difficult, too, with present personnel. "We're short of nurses. We're down to just two," said Walls. At least eight more are needed, he said.

"If it gets real bad, there's just no way one nurse can handle a feeding station by herself. There's too much for them to do." With 10 more nurses, two could work at each of the five stations that will have medical facilities, and two could relieve others. "They just can't take this stuff month after month," he said. "What we do is try to bring them down (to Addis Ababa) for a week after about four weeks, but you have to have somebody to put in their place."

Marty Croll writes for the FMB.



Famine stricken again

Just as Southern Baptists in Ethiopia were beginning long-range water and soil projects to stem famine during future dry spells, drought hit the eastern Africa nation again. Relief experts believe up to 5 million Ethiopians face starvation. The Ethiopians pictured here were aid recipients at one of the remote feeding stations in the 1984-85 famine. (BP) PHOTO By Warren Johnson.

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HAPPY NEW YEAR!

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. --John 15:11

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Editorials . . . by Don McGregor

Happy New Year!

This is the first issue of the Baptist Record for the new year — 1988. Many of us never thought 1988 would get here. We thought that 1978 would last forever.

The point is that time moves on. And now we have established a beachhead on 1988.

New Year's Day has passed and is not a religious holiday anyway. New year's resolutions are fruitless without the character to put them into action.

So there is no need for preachment or moralizing. We would simply say that the Baptist Record staff wishes

for all of our readers a very meaningful new year filled with contentment that comes from the realization that life has been lived in a quality fashion.

As is said throughout the world — Happy New Year!

A dear friend departs

Jack Harwell has been a very dear friend of mine for 28 years. We have just about paralleled our pilgrimage through the many emotions, triumphs, and anxieties of Baptist state paper work. Jack has worked for only one — the Christian Index of Georgia. I have worked for three — the Baptist Standard of Texas, the California Southern Baptist, and the Baptist Record. While he is about eight years younger than I, his tenure began about three years before mine. We were both associate editors of our publications at the same time. We have both served as editor at the same time. He has been the editor of the Christian Index.

He was the editor until Dec. 31. At that time Jack walked away from his desk for the last time. The sad details of that situation are to be found in the Dec. 24 Baptist Record.

Jack has been under fire for some time. It has affected his wife's health, and in October Jack decided he could no longer continue the struggle. At 55, he announced his retirement effective Dec. 31.

That was sad.

There was heartening news, however. When the Georgia convention met in November, there was a standing ovation for Jack; his reason for retiring, an editorial review board, was wiped out; and he was asked overwhelmingly to reconsider his intention to retire.

He never got the opportunity to reconsider. The Executive Committee of the Georgia convention voted last month 57 to 54 that he should no longer be the editor.

And that brings us to confusing circumstances. This newspaper cannot be branded as an anti-conservative journal because many of the aims of the conservative movement have been said to be reasonable. There seems to have been, however, some unreasonable methods employed to carry out the aims, some of which now have become unreasonable.

Without commenting on the theological stance of Jack Harwell, which, of course, is going to find disagreement among some, and without commenting on his ability, which, of course, is open to each individual's own interpretation, suffice

it to say that Jack has been a part of the Christian Index for more than 30 years.

Why has he suddenly become unacceptable?

In recent years conservative forces have insisted that when a convention has made a statement, we all must live by the precepts of that statement.

The Georgia Baptist Convention overwhelmingly had asked Harwell to reconsider his retirement intentions. The intent of the convention was that he was being asked to stay on.

A conservative-dominated Executive Committee has turned him out, regardless of the convention's intentions.

Why?

Why are we wounding our own? Why are we fighting ourselves?

Those questions evoke only silence.

Baptist state paper work has become very intense as the conflict among Southern Baptists has intensified. Jack is a victim of the conflict.

I will hate to see him go. We have served together through many years. He has always been a part of the state paper scene since I have been on the scene.

He is a good man who shouldn't have to go. I am sorry. Southern Baptists will be the poorer because Jack Harwell is no longer serving in our midst.

Guest opinion . . .

The evangelist

By Guy Henderson

In Mississippi we have about 50 preaching and music evangelists. Many of these God called individuals have to do a little "tent making" on the side in order to make it in our society. These people are our friends and partners in the work of the Lord.

These Vocational Evangelists are anxious to use their lives and talents for the glory of God. In past years God has blessed their ministries to bring a harvest of souls. For the most part these evangelists are not staff members of local churches and sometimes are in danger of being treated as step children of our denomination. In fact, this noble calling came early in the church; and then, as now, they are in a faith ministry supported by love offerings.

The varied ministry of vocational evangelists includes area-wide crusades, revival meetings, Bible conferences, concerts, music evangelism, and drama. Pastors should pray for them and prayerfully consider using them in their churches. Remember they also teach January Bible Studies, doctrinal studies, and can supply for you when you are on vacation. Evangelists are in many churches

under all conditions. They are gifted in making evaluations that a pastor may not see. They can draw the net and have experienced the crest of revival.

Satan redoubles his effort when people are near revival. Evangelists are on the cutting edge and face the enemy in this spiritual struggle day after day. They need prayer support and affirmation, and they need to be used. In the Amsterdam Conference in 1986, Billy Graham was visibly moved by 9,000 evangelists from 174 countries. He said, "The gift of the evangelist is as valid today as it was in the first century; we labor under a divine mandate; 'do the work of an evangelist.'" (II Timothy 4:5)

Guy Henderson is evangelism director for the Mississippi Baptist Convention Board.

August 27, 1888, Chinkiang

"Nobody who has not seen can imagine the wide field open there for women's work. I would I had a thousand lives that I might give them to the women of China! As it is, I can only beg that other women, and many of them, be sent." — Lottie Moon

"Behold, I Make All Things New." Rev. 21:5



The war on litter

A war on litter on the roadside will never be won. That is a pessimistic but necessarily a realistic view of that depressing situation. In spite of whatever is done to try to make conditions better, there always will be those who will think only of themselves and throw their trash out of their car windows as they drive. After all, they don't want their own trash in their own cars; so they dump it on everyone else.

So our roadsides offer views akin to the garbage dump.

We can attempt to educate people, and this will be of help. It won't, however, eliminate the problem. We can pass laws establishing penalties, but there are not enough law enforcement officers to stop the offenders. There is only one more alternative. We can clean it up. That is a sad consideration, for it should not be necessary. If something is not done, however, conditions will only continue to get worse.

So in this new legislative session, the Baptist Record is asking the Legislature to act on a resolution that would encourage any group that has an interest in beautifying the state to adopt stretches of highway. This was noted again in visiting Texas during the Christmas holidays. A sign would be posted that would declare, "Adopt

a Highway. The next two (or whatever number) miles of this highway have been adopted by . . ." and the name of the organization that had dedicated itself to keeping that stretch of road clean of trash would be listed.

It might be a church. It might be a civic organization. It might be a business establishment. The point is, it is an organized way of getting mess off of the roadsides.

Churches, civic clubs, and businesses could do this anyway; but there needs to be some way of determining who does what where. And action by the Legislature would make it possible to put up the signs on the highways.

The signs on the highways would accomplish three purposes. They would encourage others to get involved. They would call attention to the efforts of those who were involved. And, hopefully, they would cause those who would throw out their trash to think twice before they would do it. Their trash would not just lie there messing up the countryside. Someone would have to go out and pick it up.

The Baptist Record has been in touch with a state senator who has expressed an interest in proposing such legislation. It cannot be prefilled this year. We call on general legislative and citizen support for that kind of legislation.

KEEP MISSISSIPPI CLEAN

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Editor Don McGregor
Associate Editor Tim Nicholas
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Advertising Coordinator Evelyn Keyes
Editorial Assistant Florence Larrimore
Circulation Assistant Renee Walley
Financial Records Betty Anne Bailey
Computer Operator Irene Martin

Baptist Record Advisory Committee: Martha Chambless, Oxford; Edward L. Cooper, Oxford; Joel Haire, chairman, Crystal Springs; Bruce Hill, Lexington; Gary Holland, vice-chairman, Pascagoula; Odean Puckett, Natchez; ex-officio, Evelyn Keyes, secretary, Jackson.

Send news and communications to
The Editor, Baptist Record
P. O. Box 530, Jackson, MS 39205

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CLC, PAC members polled for merger consideration

By Dan Martin

NASHVILLE, Tenn. (BP) — Amidst renewed controversy, ballots have been sent to members of the Southern Baptist Christian Life Commission and SBC Public Affairs Committee asking whether they favor a merger between the two organizations.

The proposal for the merger came out of a meeting Dec. 12, between the three trustee officers of the CLC, the convention's Nashville-based moral concerns agency, and four members of the PAC, a standing committee which, under its program statement, relates to the Baptist Joint Committee on Public Affairs, a Washington-based religious liberty/separation of church and state coalition of nine Baptist bodies in the United States and Canada.

The talk between the two groups

resulted in a proposal which would merge the assignment of the PAC into that of the CLC; expand the 31-member CLC board to include the 12 at-large PAC members; dissolve the PAC; ultimately sever ties between the Southern Baptist Convention and the BJCPA, and affirm cooperation with other Baptist denominations and other groups... and "strongly encourage the expanded CLC to work closely with the BJCPA whenever possible and advisable..."

On Oct. 6, 1987, the PAC voted 8-4 to request the SBC to "dissolve its institutional and financial ties" with the BJCPA, and to allocate the \$485,200 designated for the work of the BJCPA to fund and staff the PAC "as an agency" of the SBC.

Prior to the Dec. 12 meeting, the CLC had not discussed the question of

a merger, although the six members of the commission's executive committee had been informed of the Oct. 6 action.

On Dec. 28, a letter and copy of the proposal were mailed to each of the 18 members of the PAC by Harold C. Bennett, president-treasurer of the SBC Executive Committee. The packet included a ballot on which the members were to vote whether or not they favor the merger plan. The card was to be returned to Bennett at the Executive Committee in Nashville.

Bennett, who is staff to the PAC, a standing committee, said he was sending the material to PAC members at the request of PAC chairman Sam Currin "for consideration and action."

On Dec. 22, the 31 members of the CLC were mailed a letter and copy of (Continued on page 5)

Foreign Board appoints three couples from state

RICHMOND, Va. — Johnny and Beth Presley were among 30 people named missionaries by the Foreign Mission Board Dec. 8 at Mount Vernon Baptist Church, Richmond, Va. Two other couples with Mississippi connections also received appointments.

The Presleys will live in South Brazil, where he will be promoting religious education and they will be involved in a variety of outreach ministries. He is minister of education and music at Monterey Baptist Church, Lubbock, Texas.

Born in Chicago, Ill., Presley is the son of Mr. and Mrs. Johnny D. Presley of Louisville, Miss. He grew up in Louisville and considers it his hometown and Good Hope Baptist Church there his home church.

He received the associate of arts degree from East Central Junior College, Decatur; the bachelor of music degree from Mississippi College; and the master of religious education degree from New Orleans Seminary.

He has been minister of music and youth at Byram Church, Jackson, and New Zion Church, Kentwood, La.; and associate pastor of Judson Church, Walker, La.

Born in DeKalb, Miss., Mrs. Presley, the former Beth Neal, is the daughter of Mr. and Mrs. Earl Neal of Decatur. She grew up in Decatur and considers it her hometown and also attended Decatur United Methodist Church. She considers Pleasant Ridge Baptist Church, Hickory, Miss., her home church.

She received the associate of applied science degree from East Central Junior College, Decatur.

She has been an assistant secretary in Decatur; has worked in the data processing field in Meridian and Jackson, Miss., and New Orleans; and a kindergarten teacher at First Baptist Church, Denham Springs, La.

The Presleys have two children: Everett Dee, born in 1977; Tressa Leanne, 1983.

Chip and Suzanne Collins:

Charles F. (Chip) and Suzanne Collins will live in Suriname, where he will be starting and developing churches and they will be involved in a variety of outreach ministries. He is

(Continued on page 4)



The Collinses



The Presleys



The Browns

Home Board appoints Mississippi couple

Atlanta — Directors of the Southern Baptist Home Mission Board appointed a Mississippi couple as



The Gibsons

missionaries.

Clay and Margie Gibson will be missionaries to American Indians in Philadelphia, Miss.

Gibson, 60, a native of Leake County, Miss., has served as pastor of churches in Mississippi and Oklahoma. He has also served as associational missionary to the New Choctaw Baptist Association in Philadelphia, Miss. He is serving as pastor of the Pearl River Baptist Church in Philadelphia.

Gibson holds degrees from Mississippi College and Southwestern Seminary.

Mrs. Gibson has worked as a Headstart teacher for the Mississippi Band of Choctaws in Philadelphia.

The Gibsons are jointly appointed by the Mississippi Baptist Convention Board and the Home Mission Board.

State Baptists' gifts exceed budget for 1987

Mississippi Baptists gave a total of \$18,387,585 through the Cooperative Program in 1987, according to an announcement by Earl Kelly, executive director-treasurer of the Mississippi Baptist Convention Board.

The gifts exceeded the estimated giving rate by the churches in the convention by \$237,585, or 1.37 percent. The budget for 1987 was \$18,150,000.

Giving for December was the third largest amount ever given in a single month, totaling \$1,893,748. The top amounts are \$1,944,314 in January of 1986 and \$1,904,875 in January of 1985.

The money goes to aid Southern Baptist causes in the state and around the world including child care, church growth projects, and Christian higher education.

Said Kelly of the gifts: "Mississippi

pi Baptists have proven that their giving is motivated more by their commitment to world missions than to world economic conditions. In spite of a difficult economic climate within the state during 1987, Cooperative Program receipts exceeded the 1986 receipts by 4.25 percent."

The \$237,585 over-the-budget income "has made possible an extra allocation to all the agencies. Each agency has received the same percentage of the overage which was established by the convention budget," he said. "The extra allocations will help offset the loss of expected funding due to the reduction of the 1987 budget last January," he added. "Thank you, Mississippi Baptists, for your sacrificial support."

Venezuela finally gives visas to missionaries

By Art Toalston

CARACAS, Venezuela (BP) — For the first time in a year, the Venezuelan government has granted visas to Southern Baptist missionaries.

The Venezuelan government's Ministry of Foreign Affairs approved visas for three Southern Baptist couples Dec. 18 and for a fourth couple Dec. 21.

A fifth couple's visa request still is pending. "Specific, united, continuing prayer" helped open doors, said Betty Law, associate area director of Southern Baptist Foreign Mission Board work in Spanish South America. The eight missionaries and their children will move to Venezuela as soon as possible.

The missionaries will join 78 other Southern Baptist workers in Venezuela "at a time of advance and great opportunity," Law said. They will work with the 10,000-member National Baptist Convention of Venezuela, which has adopted a 1-million-member goal for the year 2000. The eight missionaries were among personnel requested by the convention to assist in the campaign.

During the year-long drought in visas, three couples were reassigned to work in Chile. The Foreign Mission Board's prayer office first reported the prayer concern in January 1987.

Art Toalston writes for the FMB.

Public affairs and Christian Life officers discuss program merger

By Marv Knox

NASHVILLE (BP) — Officers of the Southern Baptist Convention's Public Affairs Committee and its Christian Life Commission met Dec. 12 in Nashville to consider merging the two organizations.

The CLC is the convention's Nashville-based moral concerns agency. The PAC is a standing committee of the convention that also relates to the Baptist Joint Committee on Public Affairs, a Washington-based religious liberty organization comprised of nine Baptist conventions.

The officers' talks centered on a merger proposal that would expand the CLC program statement to include responsibility for religious liberty and church-state issues. It would dissolve the PAC and ultimately also dissolve ties between the SBC and the Baptist Joint Committee.

PAC Chairman Samuel T. Currin of Raleigh, N.C., said three major factors led up to the merger talks.

— The CLC's September decision to open a Washington office and expand its legislative efforts regarding moral, ethical, and social issues in the nation's capital.

— The PAC's October decision to recommend the committee become its own independent agency, separate from the Baptist Joint Committee, also with a Washington office.

— Concern over "duplication of effort and overlapping of responsibilities" of the two organizations, particularly as they relate to legislative or governmental issues. For example, abortion legislation involves ethical issues, making it the domain of the CLC. But it also involves church/state issues that touch the Baptist Joint Committee's assignment.

The CLC's decision to open a Washington office and the PAC's request to split from the Baptist Joint Committee followed a June 1987 report of a special fact-finding committee established by the SBC Executive Committee.

The fact-finding committee looked into the relationship between Southern Baptists, specifically the PAC, and the Baptist Joint Committee.

That relationship has been stormy in recent years. Some Southern Baptists have said the Baptist Joint Committee is too liberal, faulting it for not supporting school-prayer and anti-abortion amendments. Opponents called for the SBC to "defund" the Baptist Joint Committee, cutting off about \$450,000 the SBC has contributed to its budget in recent years.

The PAC — which comprises the SBC's membership on the Baptist Joint Committee — be restructured. Messengers to the 1987 SBC annual meeting approved the report, increasing the SBC's representation on the 54-member Baptist Joint Committee from 15 to 18 members. The action increased at-large membership on the PAC from five to 12, reduced SBC agency executive membership from nine to five and maintained the SBC president as a member.

The fact-finding committee report also empowered the PAC to act on SBC motions and resolutions upon which the Baptist Joint Committee cannot agree and/or does not support. And it urged the CLC to consider opening a Washington office.

However, members of the newly restructured PAC expressed frustration with their ability to be accountable to the SBC. When they met with the Baptist Joint Committee in October, the Baptist Joint Committee denied the PAC independent access to staff correspondence, itemized staff expense accounts for the past five years, and staff interviews. Subsequently, the PAC voted 8-4 to recommend the SBC "dissolve its institutional and financial ties" with the Baptist Joint Committee.

The subject of financial ties already had come up in September, when the SBC Executive Committee began preparing the convention's 1988-89 operations budget. Some members claimed the convention's action on the fact-finding committee report designated the Baptist Joint Committee's portion of the budget directly to that committee; others maintained the funds were to be allocated at the PAC's discretion.

Consequently, the Executive Committee created a special committee to study the funding issue. That group is to report when the Executive Committee next meets in February.

However, the PAC/CLC proposal would make that consideration moot.

Without a PAC or its equivalent, the SBC would not have a vehicle for membership on the Baptist Joint Committee, according to current bylaws.

All seven of the PAC/CLC officers who participated in the meeting have been affiliated with the movement to turn the SBC in a more conservative direction.

CLC participants included Chairman Fred Lackey, pastor of First Church, Athens, Ala.; Vice Chairman Joe Atchison, director of Baptist associational missions in Rogers, Ark.; and Secretary Rudolph Yakym Jr., a stockbroker from South Bend, Ind.

All three of the CLC officers spoke in favor of a motion to fire CLC President N. Larry Baker during the commission's meeting in September. The measure failed by a 15-15 vote. Baker had been criticized by conservative commissioners for views on abortion, capital punishment, and women in ministry they said were too moderate.

PAC participants included Chairman Currin, a North Carolina state judge; Vice Chairman Albert Lee Smith, an insurance executive from Birmingham, Ala.; Recording Secretary Les Csorba III, executive director of Accuracy in Academia of Alexandria, Va.; and Richard Land, special assistant to the governor of Texas from Dallas, chairman of the PAC's planning and policy subcommittee.

All four of the PAC members voted for the committee's October recommendation to dissolve ties between the

SBC and the Baptist Joint Committee.

Also participating in the meeting were the CLC's Baker; Harold C. Bennett, president and treasurer of the SBC Executive Committee; and Ernest E. Mosley, executive vice president of the Executive Committee, who provides staff assistance to the PAC.

Baker distanced the CLC from the meeting, particularly as it related to the ongoing dispute between the PAC and the Baptist Joint Committee. He said the meeting was initiated by the PAC's Currin, who contacted the CLC's Lackey. He also stressed the proposal for the merger first was drafted by the PAC's Land.

Currin, however, said: "The idea of the merger actually originated with the officers of the CLC. They broached the idea that led to the meeting."

Lackey declined to discuss who initiated the meeting, saying initiation of the meeting is not as important as its content. He noted the concept of a PAC/CLC merger "appears to be a natural outgrowth as a result of opening a (CLC) Washington office."

Baker told Baptist Press: "One thing needs to be understood clearly.

The Christian Life Commission has taken no action that would move us toward a program statement different from that assigned to us by the convention.

The CLC executive noted he repeatedly expressed two concerns regarding the merger talks. First, he stressed the CLC is not taking sides in the PAC/Baptist Joint Committee dispute and pledged to continue to work with both groups. Second, he called the proposal "premature at best," citing the SBC's 50-year relationship with the Baptist Joint Committee, the Executive Committee's current study of PAC/Baptist Joint Committee funding and the PAC's own pending proposal regarding dissolution of SBC ties to the Baptist Joint Committee.

"To propose something different or new at this time would be to run ahead of the issues already under study and to circumvent established processes and procedures of the convention," he said.

Currin reported the merger proposal will be presented to members of both the PAC and the CLC and, if approved, will be presented as a joint recommendation to the Executive Committee at its February meeting.

The proposal can be handled on a "separate track" from the current PAC/Baptist Joint Committee funding study, he said. Since the merger proposal would require approval of both the Executive Committee and the full SBC, he predicted the earliest date for a completed merger would be following the June 1989 SBC annual meeting.

Executive Committee study of the merger proposal would take a "broader view" than the current funding study, Lackey predicted. Also, approval of the proposal would supercede any decision concerning dissolution of ties between the SBC and the Baptist Joint Committee.

The executive director of that organization, James M. Dunn, defended the Baptist Joint Committee: "In three of the last four annual meetings of the Southern Baptist Convention, messengers have reaffirmed working with the Baptist Joint Committee. Those who would do behind the scenes what the SBC has refused to do openly and intentionally have made clear their political agenda."

Dunn, who was not notified in advance of the merger talks, said that agenda is "a new Baptist agency in Washington to replace the historic alliance of Southern Baptists with other Baptists in the Baptist Joint Committee."

"The time has come to say forcefully that this relationship has been mutually beneficial," he said. "Clearly the generous support of Southern Baptists for the Baptist Joint Commit-

tee has been essential to this agency's work in the nation's capital. But the relationship has helped Southern Baptists as well, providing our denomination the platform from which to render a united witness to our historic Baptist commitment to religious liberty for all."

Currin said he favored the concept of a merger four or five years ago: "It's a good way to approach the problem and avoid division and the controversy of the Baptist Joint Committee/PAC dispute . . . By merging, we can save hundreds of thousands of dollars in duplicating expenses. And by dissolving ties but leaving the desire to occasionally work with the Baptist Joint Committee, we can maintain an ad hoc relationship that is non-controversial."

Marv Knox is BP feature editor.

FMB appoints couple

(Continued from page 3)

associate pastor of First Baptist Church, Alba, Texas.

Born in Laurel, Miss., Collins is the son of Mr. and Mrs. Walter Collins of Cleveland, Texas. He grew up in Houston, Texas.

He received the bachelor of science degree from Texas A&M University, and the master of divinity degree from Southwestern Seminary.

He has been a Baptist Student Union summer missionary in the western United States; BSU director at Mesa College, Grand Junction, Colo., sponsored by the Home Mission Board; and associate pastor of Bookcliff Baptist Church, Grand Junction.

Born in Houston, Mrs. Collins, the former Suzanne Swanson, is the daughter of Ben Swanson of Houston and Joanne York of Houston. She considers Houston her hometown, but also lived in the Netherlands while growing up.

She received the bachelor of music degree from the University of Texas and has been an elementary music teacher in Burleson, Texas.

The Collinses have three children: Nathan Charles, born in 1980; Joel Benjamin, 1982; and David Jeffrey, 1984.

Donald and Elsie Brown.

Donald and Elsie Brown, as missionary associates, will live in Israel, where he will be pastor of an English-language church and they will be involved in a variety of outreach ministries. He is pastor of Downsview (La.) Baptist Church.

Born in El Dorado, Ark., Brown is the son of the late Mr. and Mrs. Joseph D. Brown. While growing up he also lived in Vivian, La., and considers it his hometown and First Baptist Church there his home church.

He received the bachelor of arts degree from East Texas Baptist College, and the bachelor of divinity degree from New Orleans Seminary.

He also attended Mid-America Seminary. He has been pastor of Fellowship Baptist Church, Converse, La.; First Baptist Church, Coushatta, La.; and First Baptist Church, Thibodaux, La.

Born in Coahoma County, Miss., Mrs. Brown, the former Elsie Word, is the daughter of the late Mr. and Mrs. Norman Word. She grew up in Clarksdale, Miss., and considers it her hometown and Clarksdale Baptist Church her home church.

She received the associate of arts degree from Clarke College.

She has been a secretary at Mid-America Baptist Seminary, when it was located in Little Rock, Ark.; a

(Continued on page 5)

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Members polled for merger consideration

BAPTIST RECORD PAGE 5
Thursday, January 7, 1988

FMB appoints three couples

(Continued from page 4)
pastor's secretary at First Baptist Church, Jackson, Miss.; a financial secretary at First Baptist Church, Biloxi, Miss.; and a Home Mission Board summer missionary in Oklahoma.

Brown has two grown daughters by his late first wife, the former Margaret Smith.

These couples will go to Rockville, Va., in March for a seven-week orientation before leaving for the field.

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(Continued from page 3)
the proposal by Fred Lackey, pastor of First Church, Athens, Ala., and chairman of the CLC. The packet included a card upon which CLC members were to register their vote, with instructions the card be returned to Lackey at his church.

Almost immediately, controversy erupted anew:

— N. Larry Baker, executive director of the CLC, expressed his "dismay at this action" and called on Lackey "to halt this improper and illegal course of action." He also said the action taken by the officers "contradicts and violates the commission's bylaws."

Baker, who has been under fire since his election to head the commission in January, and was sustained in his job on a 15-15 vote in September, returned to Nashville Dec. 30, cutting short a vacation after he was informed of the action.

"The course of action was one taken independently of me, one that was taken without my consultation, input, or counsel," Baker wrote to Lackey. "I did not receive a copy of the letter to the commissioners but learned of it through phone calls from other commissioners."

— Lloyd Elder, president of the Southern Baptist Sunday School Board and an ex officio member of the PAC, protested the merger talks in a letter to PAC Chairman Sam Currin of Raleigh, N.C., which was circulated to all of the members of the committee. Elder told Currin he wished "to register . . . my deepest concern that

this conversation was held by members of the PAC without the knowledge of the total PAC . . ."

Elder urged PAC members "to vote 'no' to such a proposal and ask rather that it be placed on the agenda of our next meeting." He asked, "Are we being asked to vote to pursue this CLC/PAC merger without even opportunity for careful and prayerful consideration as a total, responsible committee?"

— The two immediate past chairmen of the CLC — Lynn P. Clayton of Alexandria, La., and Charles Wade of Arlington, Texas, immediately issued statements decrying the action of the officers and the poll of members.

Clayton, editor of the Baptist Message, newsjournal of the Louisiana Baptist Convention, said he finds the action "incredible" and added, "I think it is a tragedy that the commission responsible for moral and ethical concerns should be conducted in such an unethical manner."

He added "officers (of the CLC) as a body have no standing by themselves, according to the CLC bylaws. We do have an executive committee of six members, but apparently they haven't been involved in any of this."

Clayton said the officers do not have the right to take any action.

Clayton added, "It looks to me like there are some people trying to divide up the inheritance before there has been a death."

Wade, pastor of First Church, Arlington, and chairman of the search

committee which brought Baker to head the commission, said the CLC has responsibility for six areas, and does not need "to take on religious liberty and church state issues, especially when we have this very able and respected BJCPA tending to those matters."

He said "recent state conventions have demonstrated clearly that most Baptists have genuine confidence in and appreciation for the BJCPA."

He added the "CLC does not need to be put in the position of rescuing the committee that has seriously embarrassed itself and all Southern Baptists in the last few months," and claimed the PAC "showed abysmal ignorance of Baptist polity and traditions" in their endorsement of Robert H. Bork to be a justice on the U.S. Supreme Court.

— The CLC's Nashville attorney, James P. Guenther, told Baptist Press the mail ballot may be illegal under the newly-enacted Tennessee Non Profit Corporation Act. "Under the act, the commission can dispense with a meeting and vote on a matter by mail, but only if every member of the commission agrees to do so. My understanding is that there are some members of the commission who are not willing to deal with a matter of this substance by a mail ballot and therefore if even a single member of the CLC objects to a ballot by mail, it cannot be taken."

In his letter of Dec. 22, Lackey wrote to CLC members: "The chairman, vice chairman, and secretary of the Christian Life Commission met with

the Southern Baptist Public Affairs Executive Committee concerning bringing the Public Affairs Committee into the program assignment of the Christian Life Commission rather than their becoming a Southern Baptist Committee Agency (sic).

"This seems to be a very wise move, since it would save the Southern Baptist Convention thousands of dollars each year, better facilitate communication and eliminate any 'turf-battling' or overlapping of program assignment."

The proposal, which is included in Lackey's letter, includes a statement expressing appreciation to the SBC Executive Committee for its study of the relationship between the SBC and the BJCPA and says: "We therefore request that the Executive Committee of the SBC undertake a study of the possibility and advisability to:

1) expand the program statement of the CLC to include the current responsibilities of both the PAC of the SBC and the BJCPA. 2) Dissolve the PAC of the SBC. 3) Expand the trustee membership of the CLC by 12 at-large spaces to include as at-large members the then current members of the PAC of the SBC who would not be disqualified by virtue of being heads of other SBC agencies. 4) It is understood that the implementation of the above would dissolve formal organizational and financial ties with the BJCPA. 5) Affirm cooperation with other Baptist denominations and others of good will and strongly encourage the expanded CLC (especially through its expanded Washington office) to work closely with, and in concert when advisable and possible, with the BJCPA and others on religious liberty and church-state issues."

Lackey told Baptist Press the ballot "is a binding vote in that we are asking the members to vote whether or not they think that this would be a good route to suggest to the Executive Committee to take. We do not intend to go ahead of or to do the work of the Executive Committee. This is just to express to them the feelings of the CLC."

Lackey was asked if the merger proposal says there is no possibility of reconciliation between the PAC and the BJCPA. "I don't know," he said. "If they do reconcile, that is alright, but what I am interested in is that if the Public Affairs Committee is not going to continue to operate as it does now, as part of the Baptist Joint Committee, then we need a program statement to cover the First Amendment, religious liberty and separation of church and state. I feel this could be facilitated by this proposal."

He added the matter of the merger "most likely" will be discussed when the CLC's Executive Committee meets in Nashville Jan. 19.

Dan Martin is BP news editor.



West End Church, West Point, burns

West End Church, West Point, burned to the ground on November 24, 1987. The fire started around 3 p.m., about thirty minutes after the last staff member had left. Both the insurance inspector and the local fire chief ruled that the fire started from a gas leak in the upstairs area. An explosion was heard about 3 p.m. and the whole structure was gone by 4 p.m.

Buildings lost were valued at \$750,000.00 and included the worship center, offices and education space reports Terry Partin, associate pastor.

Because of the intensity of the fire only the reception table and chair in the foyer of the worship center were saved undamaged. The organ was removed, before it was burned but not before it was drenched by the fire hoses.

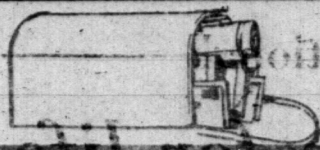
The church had its beginning in 1902 and grew until the present building was constructed in 1953. Since 1953 the church has continued to grow and additional space was built for educational purposes. Remodeling was being done in some of the upstairs

educational space at the time of the fire and remodeling in the sanctuary had just been completed at a cost of \$18,000.00.

The church now has two full time staff members: Jim Carr, pastor, and Terry Partin, associate pastor, as well as two part-time staff members, Eugene May, minister of music, and Mrs. Regina Bird, church clerk and secretary. Both Carr's and Partin's libraries were lost. (Photo courtesy The Daily Times Leader.)

Correction

The Dec. 24 issue of the Baptist Record reported the closing of 33 Malaysian Baptist churches in a dispute with the government. In fact, of the 33 evangelical churches which were closed, only four are Baptist.



Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

Sunday School ministry

Editor:

Last summer I attended one of our Sunday School Leadership Conferences at our own Gulfshore Baptist Assembly. While there God laid on my heart the following:

Sunday School Teachers Need . . .
 . . . eyes of Christ — see people who need the Lord
 . . . ears of Christ — hear the needs of people
 . . . hands of Christ — serve the people
 . . . heart of Christ — serve the people
 . . . tongue of Christ — share with the people
 . . . feet of Christ — go out to where the people are
 . . . mind of Christ — thoughts of doing God's will in reaching people
 "Let this mind be in you which is in Christ Jesus."

David Hulsey
 minister of education
 First Church, Kosciusko

In Anne's memory

Editor:

My sister, Anne, who was very special to me, passed away on Sept. 16, 1986. She was a retired first grade teacher who had a severe case of Parkinson's Disease. She was a devoted member of the First Baptist Church in New Orleans for 25 years, a Sunday School teacher, a member of the choir, and was a Church Training director.

Anne was the first teacher to be hired at St. Martin's Episcopal School in New Orleans, and she taught in the Gulfport school system for 15 years.

Because of Anne's love of our heavenly Father and of the little children she taught, I am having five churches built in Asia in her memory. Two have been completed. They are being built through the Samaritan's Purse. Franklin Graham, Billy Graham's oldest son, is the president of this organization.

Even though Anne is not here, I feel like her work is still being carried on. She is sadly missed by her many friends, family, and myself.

Mary L. Leigh
 Columbia

Gospel hymns

Editor:

"When We All Get to Heaven" I hope to continue to hear the old favorite gospel hymns, among them: "Amazing Grace," "The Old Rugged Cross," "Glory to His Name," "When I Survey The Wondrous Cross," "He Lives," etc.

I recall as a New Orleans high school youth walking home on a dark night from the bus line I repeated the familiar words from the songs, "God Will Take Care of You" and "Trust and Obey." I had no fear since I felt God's angels nearby!

I grew up in a Christian-home in

which we had a piano and I had several sisters who enjoyed playing the hymns. Sometimes during the week we would gather around the piano and sing the old Baptist songs. (Many a Baptist family also has experienced these "song services"!)

Most family members had a favorite gospel hymn. My mother's song was, "On Jordan's Stormy Banks I Stand," while my father's favorite hymn was, "When The Roll Is Called Up Yonder." I did not have a particular song as I enjoyed hearing and singing most of the hymns.

The various gospel hymns are written in different tempos. Some songs are slower than others, for example, from "Blessed Assurance" and "Just As I Am" to "Joy To The World."

Let us not forget that it was these old hymns that were sung when we joined a Southern Baptist Church and accepted Jesus Christ as our personal Savior. How we have endeared the gospel songs over the years!

Even today, my wife (Mitzi) and I are members of our church's Senior Adult Choir which we thoroughly enjoy.

Just as memorized Bible scripture comes to mind so do the promises and love expressed in the gospel hymns. When we get to heaven each of us will have to join an Angel's Choir in order to feel "at home!"

Robert S. Leigh
 Jackson

Southeastern Seminary

Editor:

As usual, your editorial of December 10, "Why a New Seminary?" was reasonable and responsible. I appreciate the good judgment you use in addressing the variety of issues that face Mississippi Baptists as well as Southern Baptists in general.

You raised a question as to whether it is "better to cut and run . . . or to stay and seek to be an influence." Since I was one of the administrators who shared the same convictions as Southeastern Seminary President Lolley and resigned, it might be helpful to your people to know why.

For more than 30 years I have served Southern Baptist churches with joy and responsibility. For 12 years now I have had the privilege of being a part of the administration at Southeastern Seminary. Unfortunately, for many of these years the integrity of our faculty and the seminary as a whole has been irresponsibly criticized by certain factions in our convention. Their mentality has been divisive, arrogant, and heretical. Never once have they indicated any interest in our faith in Jesus Christ; they always busied themselves with usurping God's prerogative of determining the correctness of our personal doctrine. I see this as an arrogant denial of my conscience and an ignoring of the centrality of Christ in the gospel.

For eight years we've talked about the pros and cons of this take-over mentality which possesses certain

Southern Baptists and who ought to know better. When that mentality became the dominant force of the majority of the board of trustees at Southeastern Seminary, I felt it would be a denial of my God-directed conscience to succumb to their agenda. For the sake of the truth of the Scriptures and my faith in Jesus Christ, I had to say no.

Will Southern Baptists also say no? If not, then we will have become captive to a judgemental, creedal, and authoritarian take-over mentality.

Rodney V. Byard
 assistant to the president
 Southeastern Seminary

Defeated by differences

Editor:

My earliest Southern Baptist Convention memory is of the 1953 Houston meeting of the SBC. I was a very small child who could not read the words or music, but I still recall the excitement, enthusiasm, words, and music of that crowd singing "A Million More in '54." The outstanding memory is the absolute Presence of the Spirit in that place and the unity of Southern Baptist purpose in carrying out our Lord's Great Commission. I knew in my child-heart that God was blessing Southern Baptists because we were his people wholeheartedly doing his work. To my surprise and sorrow, early in the '80s I heard a national news commentator state that "the last successful religious campaign in America" was Southern Baptists' "A Million More in '54." If that is actual fact, it is a tragedy.

Several years ago I had the unique opportunity to converse with a State Department official who was there as China fell. This official reports asking a Chinese Christian how China could fall to communism after a century of Christian witness in that country. The reply was most devastating and has implications, I believe, for us today. The man replied, "How can your Christ be genuine — He is divided against himself. Your Christian groups cannot agree. Our Buddha is not divided against himself like that."

The 1993 SBC meeting will be in Houston again; I want to be there — and I want to meet our Lord there as I did 40 years before, in a meeting of his people totally on track in doing his will and in winning his world, unified as God's people carrying out his Great Commission. I pray Bold Mission will become our priority and will indeed bring our Lord to our world — and our world to our Lord. And then maybe that same newsman will again go on national television and say there has been another successful religious campaign in America. If we do not succeed with Bold Mission, we in America may be like China 40 years ago — defeated by our differences.

Mary Ann Cooper
 Carthage

Christians number 33 percent of the world, receive annual income of \$8.6 trillion (62 percent of the world's annual income), spend 97 percent of it on themselves, donate one percent to secular charities and 2 percent (\$160 billion) to operate global Christianity.

More than enough

Editor:

Enough! Enough! More than enough! When will the carnage end? How far will the fundamentalist blood bath of Southern Baptist institutional leaders go?

First was William Tanner, president of the Home Mission Board, who resigned after constant harassment by the fundamentalist majority of the board members. Next was Foy Valentine, long time head of the Southern Baptist Christian Life Commission.

The next martyr was President Randall Lolley of Southeastern Seminary. Now Georgia fundamentalists, after long and persistent efforts, have succeeded in purging Jack Harwell, editor of the Christian Index, the oldest state Baptist paper in existence. James Dunn, target of fundamentalist critics, is hanging by a thin thread and would already be gone were he a staff member of the Southern Baptist Public Affairs Committee instead of the Baptist Joint Committee.

And the end is not in sight. More fatalities can be expected. No one nor anything is sacred to these zealots. Their treatment of tried and proven Southern Baptist leaders resembles a purge more than a disagreement among fellow children in the family of God.

In years to come many sad Baptists will ask, "Where were we when fundamentalists took over the convention? Why did we not lift a finger while our beloved denomination was destroyed and replaced by another?"

This is exactly what's happening. Don't be misled. We are not, as fundamentalist architects claim, going back to anything Southern Baptists ever were or ought ever to be. Old ways are passing away; all things will be new.

Unless enough loyal Baptists say, "Enough," agency heads who won't surrender their convictions will one by one be purged and the rush into creedalism and suppression of freedom will be complete.

A fundamentalist takeover, however, could be a hollow victory. In the process the spirit of brotherhood and unity could have been destroyed, Southern Baptist institutional life could be in shambles.

C. R. Daley

C. R. Daley, a Georgian by birth, is editor emeritus of the Western Recorder, Baptist state paper of Kentucky.



called to pray

Pray for me as I teach and visit with students at the Baptist Institute of Religious Education in Rio de Janeiro, Brazil. Pray for me as I go out in the state of Rio to observe students doing field work in the churches and as I counsel with them.



Judy Carpenter
 missionary to Brazil



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Book Reviews

BEYOND ALL EXPECTATIONS: Jackson, Neil E. Jr.; Broadman, Nashville; 1987.

The author is a growth consultant for the Sunday School Department of the BSSB. He has written several books for Broadman.

The book contains nine chapters. It primarily contains ideas for a church to implement in reaching prospects, planning, and motivating. The author does a good job of covering every angle in locating prospects. In fact, this is one of the strongest chapters in the book. He gives some excellent ideas for the church to implement to locate much needed prospects.

The book is easy to read and contains a large reservoir of creative ideas for any church anywhere. — Reviewed by Greg Potts, pastor, Providence Church, Meadville.

JESUS: AUTHOR AND FINISHER; Chapman, Morris H.; Broadman, Nashville; 1987.

The author/compiler is pastor of First Church, Wichita Falls, TX. and was president of the Pastor's Conference in 1986.

The book is a compilation of sermons delivered at the Pastor's Conference in Atlanta, Ga. in 1986. Some of the titles are "Run for the Finish," "Who Jesus Is," "Jesus: First and Forever," "The Cradle that Rocked the World," "The Secret of Ultimate Living," and "Anointed to Preach."

The book contains sermons by such preachers as Ed Young, Adrian Rogers, Bailey Smith, Jay Strack, Nelson Price, James Reimer, and many, many more. In all, there are 14 chapters which contain a sermon each.

The book contains some fine sermons on the person of Christ as well as some fine illustrative material. If nothing else, it would be good devotional reading. — Reviewed by Greg Potts, pastor, Providence Church, Meadville.

Faces And Places

by anne washburn mc williams

"Sweets and meats . . ."

A good dinner is better than a fine coat.

Not so long ago Maudaline Pepper of Greenville sent me a copy of a cookbook compiled and published in 1917 by the Ladies Aid Society of First Baptist Church, Greenville. She ran across it, I believe she said, while doing research to write the history of the WMU of that church.

The title of the book is *Sweets and Meats and Other Good Things to Eat*. The preface states, "This book is published, not only for its intrinsic merit, but for the benefit that goes to the Ladies Aid Society of the First Baptist Church. The Ladies Aid Society wishes to thank all ladies who have assisted with the publication contributing their tried recipes and to the business men whose advertisements appear herein, without which this book could not have been published."

Among the recipes for sweets is the *Poor Man's Pudding*, contributed by J. T. Voight: "3 tablespoons of flour mixed in milk, 3 eggs beaten separately; then add 1 pint of milk and bake, flavoring to suit the taste."

The recipe for *Transparent Pie* by G. T. Voight is a bit puzzling. Maybe you can figure it out: "Yolks of 8 eggs, 1 pint of sugar, 1 teacup of butter and 1 glass of apple jelly; make a mixing in of the whites for the top. This quantity makes four pies."

At the beginning of the section on pies are some jingles: "No soil upon earth is so dear to our eyes as the soil we first stirred in making mud pies." "She may dress in silk, she may dress in satin, she may know the language, Greek and Latin; may know fine art, may love and sigh, but she is no good if she can't make pie."

And the pages about cakes begin with a poem too: "We'll mix and bake the dainty cake and beat the frosting light; the sweetest plan to please a man is through his appetite."

Under this "cake" section, *Russian Rocks* attracted my attention: "One and one-half cups sugar, 1/2 cup sugar, 1/2 cup butter, 4 eggs, 3 1/2 cups flour, 1/2 teaspoon allspice, 1 teaspoon cinnamon, 1/2 pound pecans, 1 pound chopped dates, 1 teaspoon soda dissolved in 3 tablespoons warm water. Mix well and drop by teaspoonsful into greased pans and bake. — Sadie Maud Rucks."

An ad for *The Kandy Kitchen* (Fred L. Moyle) announces "Kakes Like the Good Baptists Make and Eat."

As for the "meats" — the *Steak Casserole* by Lura Littlefield Stewart sounds good: "One pound round steak; fry brown in butter. Fry in butter four or five onions in another pan. Cut up steak and put in casserole, add fried onions. Make gravy in which steak was fried, with about 1 quart water, add 4 tablespoons chili sauce. Add 1/2 hour before done, 1 can peas and 1 can mushrooms. Cook very slowly three hours. (Serves eight)."

In another ad, E. B. Buehler, "the practical blacksmith and horseshoer," offers "Firestone Rubber Tire Work."

The "other good things to eat?" There are recipes for salads, such as the oyster and tomato, and vegetables, such as the stuffed egg plant, and for pickles (remember the peck of pickled peppers that Peter Piper picked?).

First National Bank of Greenville, Miss. 1917 ad says, "Capital . . . \$100,000.00; Surplus . . . \$200,000.00."

Your Business Invited."

"Bread's" introductory thought: "The staff of life we give to you of every kind and measure, some in white and some in brown and some a golden treasure." There are several recipes for *Salt Rising Bread*. The one given by Mrs. M. A. Beach: "Two potatoes, sliced fine; 2 tablespoonsful sugar, 4 tablespoonsful cornmeal, 1 level teaspoonful salt, 1 pint boiling water. Keep in warm place over night. In the morning take the potatoes out, add a pinch of soda and thicken with flour. Put in a warm place to rise. When mixing up yeast for bread, add tablespoonful lard and salt to taste, 2 tablespoons sugar, 1 teacup boiling water in flour. Stir with fork and let cool; add yeast and 1 pint of water and make in loaves and rise."

For a new year's party, *Fruit Balls* sound nice: "One cup of figs, 1 cup of dates, 1 cup of raisins, 1 1/2 cups of nuts, 1/8 cup of candied orange peel, juice of half a lemon. Put all through the meat grinder; use medium cutter. When all has been ground, add lemon juice, knead well together and form into balls. Roll in powdered sugar and set away in a covered dish until ready for use. — Miss Joe Mitchell."

I don't know, but I wouldn't be surprised if some members of First Church, Greenville, are trying some of these recipes during this centennial year of Woman's Missionary Union. Thanks, Maudaline, for sharing. (She said, "Only two copies are left — the mothers-in-law of Anne Alexander and Josephine Ham have one.")

To all Record readers, happy new year and happy eating!

Devotional

Devotion for life

By Earl Kelly

"When in days to come your children ask you, 'What do these stones mean to you?', you will tell them . . ." (Joshua 4:6-7, *The Jerusalem Bible*).

During 1988 Baptists will recall the birth of their first foreign missionary, Adoniram Judson. When Judson and his bride of two weeks set sail for Burma in 1812, he was not a Baptist. Neither did the Baptists of America have a Baptist mission board that could support missionaries abroad.



Kelly

During the four month sea voyage, Judson's study of the Bible led him to accept the Baptist position on baptism. This decision posed a severe test to his commitment to missions. The Judsons had been sent out to Burma by America's first mission agency with a fixed salary of \$66.66. The problem was not the small salary, but the fact that the sending agency was a Congregationalist board. Congregationalists practiced infant baptism. Judson's integrity demanded that he resign without the promise of any support upon arriving in India. Six and one-half months after leaving America he and Anne were baptized by William Ward, a co-laborer of the British missionary, William Carey.

Luther Rice, who had been appointed by the same board where Judson was appointed, arrived on another ship and had a similar experience on his voyage. He also resigned without support and was baptized. Rice returned to America and became an agitator for a Baptist mission society which resulted in the organization of "the Triennial Convention." Baptists in the South belonged to that society and supported Judson until the formation of the Southern Baptist Convention in 1845.

Judson wrote, "The motto of every missionary . . . ought to be 'Devoted for Life.' " When our children ask, "What did that motto mean for Judson?" we should tell them:

- The Judsons were harassed by the British during the War of 1812.
- They were forced to learn Burmese from one who spoke no English.
- They faced solid opposition from the Buddhist government of Burma.
- Adoniram was imprisoned under most inhumane conditions and was under the constant threat of execution during the Anglo-Burmese War.
- They labored six years before winning their first convert.
- Judson's first wife lost her first child in a premature birth.
- Anne, "Nancy" as she was called, contracted tropical fever, smallpox, and spinal meningitis and became so emaciated that she went from door to door begging milk from nursing mothers for her second child who later died.
- Anne died when Adoniram was away from home.
- After 33 years in the field Judson accompanied his second wife, Sarah, back to America to recuperate from illness and she died and was buried on the island of St. Helena.
- On returning to Burma he learned their young son Charlie had died in his absence.
- Judson died in 1850 and was buried at sea.
- Was the "Devotion of Life" worth it? Burma is the most solid Buddhist state in the world today. Yet 164 (1982) years after Judson won his first convert there were 2,427 Baptist churches with a membership of 798,560 members in Burma. Tell it! That's what "Devotion for Life" means.

Earl Kelly is executive director, Mississippi Baptist Convention Board.

SCRAPBOOK

Happy New Year!

The portals of a new year,
Standing stately, silently say,
"Everyone must enter; no exclusions!
Come through my doors with heart;
Evaluate priorities.
Enter with billions who cannot
Know what the future holds;
Trust the One who holds the future!"
—Sarah Pearson Peugh
Aberdeen

Watch Night

A Watch Night service is on
And progressing with full speed.
Up in heaven on the throne.
Jesus is professing my need.
He's speaking to the Father,
Asking blessing for me.
Just to think of his concern
Brings awesome peace, full and free.
—Betty Sauls
Columbia

Prayer for the new year

Lord, with the old year now past and gone,
Give me a clean slate to start this one on.
Give me wisdom and give me grace
To bestow a smile upon my face . . .

Where there's one weary, let me be
A shining light that he may see.
And as I go a dreary mile
Lift my load a little while.

Help me to know each day will bring
A different task, a different thing.
May I accept whatever may be
And put my trust, dear Lord, in Thee.

—Velma A. Windham
Taylorsville

There is a way of listening that surpasses all compliments.

There's a new year out there

The old year is now history.
Let's turn a page or two and see
Some blotches we'd like to erase
During the new year, you and me . . .

Some more pondering . . .
In the Bible the number forty is
Interestingly used:
Years Israelites wandered in the wilderness.
Days that Satan tempted Jesus.
Days Jesus was seen by many after he arose.
Israel's years of being a nation
Will be forty in May.
Is there an outstanding event
To occur then?

There's a new year out there,
All pages white and clean.
Whether in sunshine or shadows,
There's a peace, if on Jesus we lean.

—Ruby Singley
Columbia

Special agent

Have you ever heard of a special agent?
Oh, I know one or two
That God sent my way this week
and said "This is just for you!"

It could not have arrived at a better time,
A day in which I did not have a dime
A special agent, I said to myself,
Sent from the hand of the Master,
That kept my situation, for at least one day,
From ending in disaster.

The Master is the Lord of Hosts,
That one you probably knew,
But did you know, the special agent
Could be someone just like you?

—Mark Strum
Columbia



Addiction to TV

SOUTHERN BAPTIST RADIO-TV COMMISSION / FORT WORTH, TX 76150

QUESTION

While I was on spring break from school, I became conscious of something I'd never really noticed before: how much time my family spends watching TV. It seems as if we went the whole week without ever really talking to each other. Is this normal?

ANSWER

Unfortunately, this is probably normal, but that doesn't mean that it is healthy. In many American homes, conversations are confined to sixty-second intervals at commercial breaks. One study has shown that the average couple spends 24 minutes a week in conversation.

Such habits are hard to break, and ironically, the only cure is communication! Next time you are home, ask for a family conference to talk about the problem. Find out whether others see this as a problem. Then work together on a strategy for prioritizing your family activities. You might agree to sit down together once a week with the TV Guide and select the programs you want to watch together. If there is nothing of real interest and value at a particular time slot, have the courage to turn the set off. Explore the possibility of developing some hobbies the family might enjoy together in an active way, rather than just being entertained passively.

You might also need to discuss whether the noncommunication of TV addiction is a coverup for some more serious relational problems. Many people retreat into the shell of TV watching in order to avoid having to relate to each other. Some honest communication and intentional effort on the part of each family member could bring about a whole new level of sharing and caring for your family.



Choctaw Association presented retiring secretary, Mrs. Ella Staples, with a plaque commending her for 28 years of service. She has served the Choctaw Association for this length of time. She also served as secretary of Webster Association for the past 10 years and was presented a silver service set at the annual meeting at Tomnolen Church.

Pictured is Mrs. Staples receiving the plaque from Carlis Braswell, moderator of Choctaw Association and pastor of French Camp Church. Mrs. Staples is a member of Concord Church, Ackerman. Mrs. Eva Cain has succeeded her as secretary. Mrs. Cain is the wife of Ralph Cain, pastor of Concord Church, Ackerman. Mrs. Cain graduated from New Orleans Seminary in May.

A reception was given for the association by the Ackerman Church honoring Mrs. Staples and Charles Gordon, newly elected director of missions for Choctaw/Webster Association.

Missionary News

Gregory and Karen Massey, missionaries to Argentina, have completed language study and arrived on their field of service (address: Bolanos 141, 1407 Buenos Aires, Argentina). They are natives of Meridian, Miss.; she is the former Karen Lawson.

Doug Kellum, missionary to the Philippines, has completed furlough and returned to the field (address: Box 7635, Airmail Exchange, Manila International Airport, Philippines 3120). A native of Mississippi, he was born in Clarksdale and grew up in Tutwiler.

Former Florida executive dies

JACKSONVILLE, Fla. (BP) — John H. Maguire, 87, former executive secretary-treasurer of the Florida Baptist Convention, died Dec. 18 at his Jacksonville, Fla., home. He had been suffering with cancer for nearly a year.

Maguire led in the development and growth of the Florida Convention from 1945 until his retirement in 1967.

Names in the News

Carl White pastor of Ingomar Baptist Church, New Albany, and Baptist layman Ken Gowen, a retired engineer of Enid, have received training as Volunteers Against Abuse and Addiction through a program funded by ACTION and are prepared to present free programs on alcohol and drug abuse to civic, business, church and school groups.

White and Gowen were among 11 volunteers who attended two all-day workshops, conducted by the staff of the Bessie S. Speed Center for Alcohol and Drug Education on The University of Mississippi campus. Each trained VAAA was provided with accurate and appropriate information about substances of abuse in the form of pamphlets, hand-outs, videotapes and booklets. The volunteers are now familiar with the resources on drug use and abuse that are available through the Speed Center and can utilize them in presenting prevention education programs.

White is interested in presenting

programs to church-related groups in New Albany and Pontotoc and can be reached at Rt. 1, Box 217, New Albany, MS 38652. Gowen is working primarily in Tallahatchie County and can be contacted at P. O. Box 95, Enid, MS 38927, telephone 623-7940.

A second training program for Volunteers Against Abuse and Addiction will be held on Feb. 12 and 19. Anyone who would like to participate is asked to contact Judy Cooper at the Bessie S. Speed Center at (601) 232-DRUG.

Wayne Hatcher received the doctor of education degree from Mississippi State University, with an emphasis in Community Counseling, Aug. 17. Hatcher graduated from Southwestern Seminary with a master of divinity degree in 1977. He is pastor of Scooba Church, Scooba, and part-time BSU director at East Mississippi Junior College, also in Scooba.

Baptist Men's teleconference will air on January 9

MEMPHIS, Tenn. (BP) — The second annual Baptist Men's Teleconference will air Saturday, Jan. 9 at noon Eastern Standard Time and will be simulcast on the American Christian Television System for the first time this year, bringing the message live into private homes.

Previously, the teleconference could be viewed through Baptist Telecommunication Network outlets or on a tape-delayed basis from the sources. With the ACTS connection, the program's potential audience will grow by some 7 million cable subscribers.

About 100 BTN sites across the nation are set to carry the teleconference.

In keeping with this year's Southern Baptist Brotherhood Commission theme, "Missions Involvement in Daily Life," program guests will be Baptist laymen with a tangible missions ministry both on and off the job.

They include Manuel Galindo, a Harlingen, Texas educator; Bill Gurley, a Memphis, Tenn., businessman; Don Putnam, a Lexington, Ky., businessman; and Ted Wilson, an Indianapolis attorney.

James Smith, Brotherhood Commission president, will host the hour-long program. Viewers will be given a toll-free number allowing them to call in questions to Smith and his guests.

Viewers may watch the teleconference at a BTN viewing site, on ACTS in their homes, or through satellite dish connections set to Transponder 11-H, Channel 21, Spacenet I. Viewers also may request local cable companies without ACTS to broadcast the program.

S. W. Valentine dies at 78

S. W. Valentine, 78, of Jackson, died Jan. 3, at Mississippi Baptist Medical Center. Services were at Calvary Church with burial in Lakewood Cemetery.

A Baptist minister for about 50 years, the Jones County native had served the past six years as pastoral care minister at Calvary Church and as interim pastor in various churches since 1976 for many churches in Hinds and Rankin counties. He preached his last sermon Dec. 27, 1987, at Southside Church in Jackson, where he was pastor from 1947 to 1974 and where he ordained at least eight men to the gospel ministry.

Ordained in 1943, he began his ministerial career at Hebron Church in Jones County and went on to serve

churches in Puckett, Laurel, and Alaska.

He was a graduate of New Orleans Seminary, Mississippi College, and Clarke College.

He is survived by his second wife, Mrs. Audrey Dell McAlpin Hughes Valentine of Jackson; sons, Sam W. Valentine Jr. of Brandon, Jim Hughes of Jackson and Charles Hughes of Raymond; sisters, Mrs. Eva V. Lewis and Mrs. Ollie V. Thigpen, both of Laurel; and eight grandchildren.

He was preceded in death by his wife of 34 years, Lucille McClellan Valentine, in 1972. And by a daughter Betty Valentine Jackson of Burke, Va., in 1981.

Memorials may be sent to Calvary Church, Jackson.

Senior Adult Corner

Twenty-seven senior adults of Springfield Church, Morton, met in the home of Rose and Floyd Coil on Dec. 16 for a Christmas potluck lunch. Each guest selected a gift from the Christmas tree. One of the ladies shared with the group the hand made item which she made and sold. The money (\$350) was her Lottie Moon Offering. Another lady shared the article from the Newton Record (Dec. 9,

1987) of a former Newton Countain Mrs. Pearl Norman Moore celebrating her 100th birthday. She was born on October 13, 1887, near Newton. She is the outreach leader of her Sunday school class, and every absentee, every shut-in gets a card or a call from her each week. It is believed that Mrs. Moore is the oldest living graduate of Clarke College.

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Home missions teleconference to be broadcast from WMU

By Susan Todd

BIRMINGHAM, Ala. — The 1988 Home Missions Teleconference will be broadcast live Feb. 1 from the national headquarters of Southern Baptist Woman's Missionary Union in Birmingham, Ala. It will feature several home missionaries and three missions agency leaders.

Larry Lewis, president of the Southern Baptist Home Mission Board; James Smith, president of the Southern Baptist Brotherhood Commission; and Carolyn Weatherford, executive director of the Southern Baptist Woman's Missionary Union, will update viewers on the missions work Southern Baptists are doing in the United States.

Joining them to share information about their respective areas of work will be: Vince Inzerillo, Seattle, Wash.; Cindy Black, Gatlinburg, Tenn.; Jim and Cathy Ward, Dateland, Ariz.; Tom Blase, St. Louis, Mo.; and James Myers,

Grangeville, Idaho.

Esther Burroughs, national evangelism consultant with women for the Home Mission Board, and Jay Durham Jr., director of the Media Department for the Home Mission Board, will co-host the teleconference.

All of the missionaries and missions leaders will be available to answer questions from viewers who call in during the teleconference.

The teleconference will air on ACTS Network and Baptist Telecommunication Network from 7-8:30 p.m. (CST).

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A Church for Everyone

Monday, Feb. 1, 1988

7-8:30 p.m. (CST)

ACTS or BTN Networks

For more information, write to: WMU, SBC, Communications Group, P.O. Box C-10, Birmingham, AL 35283-0010.



A dedication service and open house was held Dec. 6, 2-4 p.m., for the new pastorial of Rehobeth Church near Pelahatchie. The church invested \$63,000 and many hours of free labor on the four bedroom/three bath, plus office and was debt free upon completion. The building committee members were Mrs. Mazelle Thompson, Van J. Smith, and W. C. King. Martis Jenkins is pastor.

Herbert Tompkins, father of Randy Tompkins, consultant with the MBCB's Sunday School Department, died Dec. 29 at Indian Springs Baptist Church, Broken Arrow, Okla.

Harold Bengs, father of Marlene (Mrs. Randy) Tompkins, remains in critical condition in a hospital in Woodward, Okla. He recently suffered a heart attack, then suffered a massive stroke on Dec. 26.

A. R. Kirkley, pastor, dies

Alton R. Kirkley, 55, died Dec. 31, 1987 at his residence at Columbus. Services were held Jan. 2, 1988, at Southside Baptist Church, Columbus, with burial in Shiloh Penhook Cemetery in Lamar County, Ala.

Kirkley was the pastor of Southside Baptist Church and a self-employed sign painter. He was a native of Yazoo County and son of the late Dewey Kirkley and Bessie Taylor Kirkley.

He is survived by his wife, Mrs. Jean Ayers Kirkley of West Point; sons, Danny Kirkley of Columbus, Dale Kirkley of West Point and David Kirkley of Aberdeen.

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2.1 billion people are without adequate water supply, 3 billion people have unsafe water and bad sanitation, 1.5 billion people have no access to medical care, 1.5 billion people are hungry or malnourished, 850 million people have no access to schools, 800 million adults cannot read or write, 500 million people are on the edge of starvation.

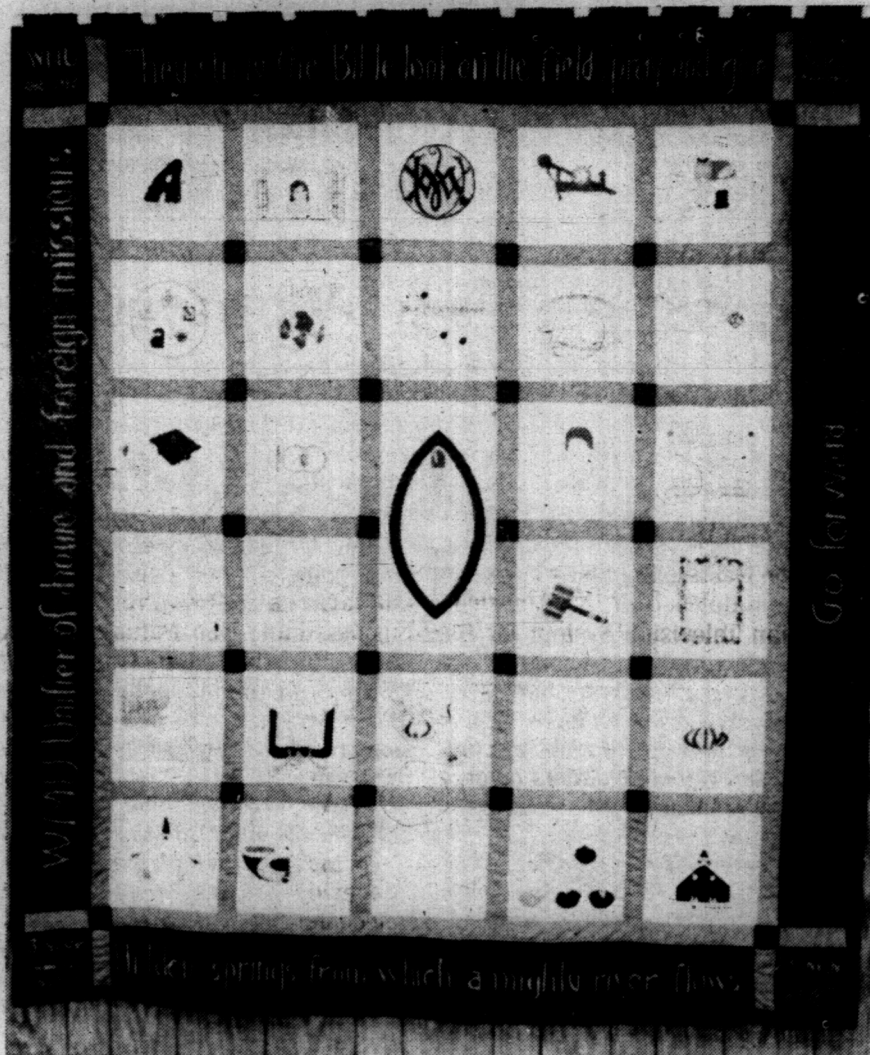
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Neshoba Associational Woman's Missionary Union is participating in the WMU Centennial for 1988. Pictured is the quilt depicting the work of WMU through the last 100 years and it was quilted by representatives from 23 different churches. Mrs. Kermit (Olga) Sharp coordinated the project. The Neshoba County WMU was organized in 1920. The quilt is displayed in the Baptist Center in Philadelphia.

Staff Changes

Joe Armour has been called to First Church, Tupelo, as minister of single adults/outreach.

He received BS and MS degrees at Mississippi State before receiving MRE and M. Divinity degrees at Southwestern Seminary. Armour's previous experience includes working in the singles ministry at Travis Avenue Church, Fort Worth; Baptist Student Union director, University of Texas, Richardson; and being an agricultural missionary volunteer, San Blas Islands, Panama.

His wife, Lynn, is a former journeyman to Johannesburg, South Africa and she has a master of arts degree in marriage and family counseling from Southwestern Seminary.

The singles/outreach is a new posi-

tion created by First Church to meet the needs of the over 6,000 single adults in Tupelo.



Costilow

Stan Costilow has accepted the call as pastor to New Harmony Church, Philadelphia, (Neshoba Association). He and his wife, Nikki, have two children, Ashleigh and Kyle.

David Foley has resigned as minister of music at Trinity Church, Clay County, to accept a staff position with Shiloh Church, Kingston, Tenn.

SUNDAY SCHOOL LESSON COMMENTARIES

Your number one priority — what is it?

By M. Dean Register
First, Gulfport

A high-school English teacher taught her students a valuable lesson about writing and living when she said, "Always keep the main point in focus."



Register

When God instructed the Hebrews he sharpened the focus to one main point expressed as the first commandment: "Thou shalt have no other gods before me" (Ex. 20:2).

The first commandment allows no rivals. It is first in position because it is first in importance. It states the truth that life is to be centered in God alone and he only is the main priority. We cannot conceive the significance of the other commandments

LIFE AND WORK

if we fail to comprehend the meaning of the first one.

Historically, as the Hebrews began their journey from Egypt toward the land of promise, God equipped them with an understanding of himself. He revealed himself as "the Lord your God" (Ex. 20:2). In this context, the Hebrew word for Lord is "Yahweh," sometimes translated "Jehovah," and the Hebrew word of God is "Elohim." "Yahweh" is the most frequently occurring word for God in the Old Testament. It refers to God's imminence. Elohim, on the other hand, refers to God's transcendence. From Genesis 1:1 to 2:4 Elohim occurs 35 times to indicate God's sovereignty and power as Creator.

The Hebrews understood both the nearness of God and the majesty of God when he liberated them from their slavery. Because of that mighty act of deliverance the first commandment stands not only as an exhortation, but as a reminder. The God who saw their plight, heard their cries, and divided the sea is the same One who commands: "Thou shalt have no other gods before me." The Hebrews had escaped the slavery of Egypt, but they would face another type of slavery thereafter. The temptation to put "other gods" ahead of the one true God would entangle them tighter than Egyptian cords unless they maintained a singular obedience to this commandment.

"Other gods" have a way of slipping past our best defenses and if undetected can usurp the place of the Lord our God. The god of materialism tantalizes us. Flashing before our eyes are dollar signs and symbols of success.

God is relegated to the dusty corners of our lives while, all too seductively, we gratify the lusts of the flesh. The god of secularism has a covert magnetism also. Inconspicuous at first, its subtle denial of morality soon snares us and we bow the knee to popular rationalism. "Other gods" assume many forms and offer many substitutes for contentment, but nothing satisfies the heart ultimately until God is the number one priority.

Jesus summarized the essence of this commandment when a Pharisee asked him what was the greatest commandment in the law. He replied, "Love the Lord your God with all your heart, and with all your soul, and with all your mind" (Matt. 22:37 NIV). It is not easy, but it is necessary for us to keep the main point constantly in focus: one life for the one sovereign God for one eternal purpose.

Dean Register is pastor, First, Gulfport.

Loving people you don't like — can you?

By Jimmy G. McGee
Matthew 5:21-26, 38-48

"There are some people we love to hate," the speaker said. That grabbed my attention. At first I wanted to disagree. But, tragically, it is



McGee

all so true. There are some people we do not like; yea, we hate them. Sometimes the hatred is so blinding and the emotion so intensified that we actually "love to hate."

Jesus said, "I say unto you, love your enemies, bless them that curse you, do good to them that despitefully use you, and persecute you."

We surely are to love the lovely, the kind, and the encouragers, and we are to maintain sharing and caring relationships with our friends. But we are to go beyond the circle of friendship and love all people — genuinely, personally, positively.

Jesus' teachings here are among the most uncomfortable in all the Scripture for the Spirit-sensitive Christian. The Christian cannot just say he "loves everybody" generally. He must demonstrate his love in control of emotions

UNIFORM

(verses 21-23), in genuine worship (verses 23-26), and in Christlike behavior (verses 38-48).

In understanding the sermon on the mount, the insistence of Jesus cannot be overly emphasized: "Except your righteousness exceed the righteousness of the scribes and the Pharisees, you will by no means enter the kingdom of heaven" (5:20). There follows immediately a series of six contrasts identified by the formula "You have heard that it was said . . . But I say to you . . ."

"You have heard" refers to the scribes and Pharisees' interpretations of Moses' law. "But I say" in Jesus' spiritual understanding of divine law spoken by Moses. The former deals with limited and burdensome external obedience and the latter deals with inward spiritual obedience. In some cases, Jesus' instruction goes deep inside, like verse 28, where sin is first a matter of the heart before it surfaces in deed. In other cases, Jesus insists on opposite action, as in verse 43, where one is to love instead of hate one's enemies.

Two instructions are clear. (1) Christlike love takes the initiative in right relationships among

brethren. Genuine worship conditions that love. Verses 23-26 underscore the urgency of righteousness. When we begin to worship, we will be concerned about our relationship with fellow Christians ("brother"). Real worship cannot be complete and satisfying without seeking reconciliation with a fellow member.

(2) Christlike love responds to others generously and positively. Verses 38-42 focus on the right love response of Christians in uneasy social circumstances. Four practical examples enforce Jesus' principle of loving generously and constructively in order that we may be the children of our Father.

Turn the other cheek. Do not resist evil attacks in like manner. Instead of fighting fire with fire, respond meekly. A slap on the face is a challenge to prove something or to defend one's honor. Honorable people do not have to defend their honor. Instead of trying to answer the challenger, walk away in a spirit of forgiveness. Do not retaliate.

Give up your cloak. In the case of a lawsuit according to Jewish laws, a person's outer garment could never be taken away, as it was considered essential to life. Here Jesus recommends an out-of-court settlement that offers one's outer garment also. It is our nature to in-

sist upon "my rights." But Christians can never be disenfranchised, and therefore we can yield to Jesus' principle that right relationships are more important than "my rights."

Go the second mile. The first mile is duty; the second mile is voluntary. Custom in the Roman empire allowed a soldier to compel a captive citizen to assist with his burden. Literally he could ask another to carry his baggage for the distance of one mile. Jesus says to do so gladly and step off another mile to boot. Imagine the impression on the soldier when completing the first mile and starting on the second! Resentment toward another's authority is to be dealt with by voluntarily doing more than is expected and demanded.

Give to the asking. Those in genuine need are persons with whom Christians have the privilege of sharing the resources of God's blessing.

These four principles are not intended for others to use in taking advantage of Christians; they are for Christians to use in being Christlike. Following them can enable us to practically love the people we don't like. Love your enemies, not because they deserve it, but because you are a child of the Heavenly Father.

Jimmy McGee is pastor, First, Grenada.

Jacob steals Esau's blessing; Esau weeps

By Gayle Alexander
Genesis 27:1-45

"When Isaac was old . . . he called for Esau . . ." The pathos and cruelty of this narrative is intense indeed. The old patriarch, mov-



Alexander

ing into old age and growing blind, makes plans to give the sacred blessing to his firstborn son, Esau. A celebration banquet was prepared. Rebekah, learning of the plans, set the wheels in motion whereby that blessing could be given to her favorite son, Jacob.

Rebekah's scheme with Jacob, recorded in chapter 27:6-17, reveals a great deal of the conflict within the family. One cannot help but notice the sharp contrast of favoritism between "her son" in verse 6 and "his son" in verse 5. Jacob already had the birthright. Crafty Rebekah was going to ensure that he would receive the blessing also. She would not risk waiting for God to work out his plans. She resorted to contemptible deceit in

BIBLE BOOK

order to accomplish her purpose.

The venison, or wild game, that Isaac requested, set the stage for the celebration and for the giving of the blessing. Rebekah, seeking to subvert the plans of Isaac, gave urgent commands to Jacob to secure two goats that she would prepare according to the taste of Isaac. It should be noted that Jacob did not object to the plans of his mother. His level of morality and ethics was no higher than hers. One does not really know whether Rebekah ever told Isaac about the prophecy of God when the sons were born, that "the older shall serve the younger." The Old Testament illustrates the truths of the New Testament. God's way of ruling is by serving. Jesus said in Mark 10:43-44, ". . . but whosoever shall be great among you shall be servant and whosoever of you will be greatest of all shall be servant of all . . ." Rebekah, nor Jacob, understood that truth, and hence, their deception. The birthright gave to

the oldest son the right of leadership in the family along with a double portion of inherited property. The latter was to guarantee his power to rule. What God wanted to teach the world through Jacob, of ruling by way of serving, Jacob failed in learning. However, God would succeed in teaching that truth through his son, Joseph. Monumental problems come when one moves ahead of God to work out God's will.

"And Jacob said . . . I am Esau . . ." (verse 19). Isaac was going blind. Jacob managed the deception. He brought goats and called them wild game. He wore the smelly clothes of Esau and covered his arms with the fine skins of the camel goat to appear like Esau. But his worst sin was including God in the deception by saying God had made it possible for him to get the game so quickly. He succeeded in the deception and Isaac blessed Jacob (verse 23).

"And Esau lifted up his voice and wept" (verse 38). The entire tragedy of Esau was that he was totally ignorant of the spiritual sacredness of the blessing. His only interest was the physical, material advantages of the blessing. His spiritual blindness is revealed in

verse 36 where he is shown to think he may yet gain the blessing though he had lost the birthright. But among Jehovah worshipers it was not possible for either to go to a spiritually blind person. The whole point of the story was that Esau despised his birthright. Esau's hurt and anger is expressed by the graphic cry of verse 33, which means that he trembled unto excess.

The blessing had been given. The words could not be retracted. Esau's bitter disappointment, his pathetic sobbing, quickly kindled into intense hatred.

The good that came out of these struggles was accomplished by the chastisement of God. Sin can destroy. Everyone in the family lost. Isaac, who should have ruled with wisdom, was totally deceived. Rebekah lost forever the companionship of her favorite son. Esau, spiritually blind, outwitted and deceived, having lost the blessing, was consumed with bitterness. Jacob lost the companionship of his mother. But where is God in all this? The sins of men will not thwart the plans of God. God would yet work out his own plans.

Gayle Alexander is pastor, First, Tupelo.

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A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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Mrs. Wilbert Thompson & Family
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Mr. A. M. Fry
FBC, Mathiston
Mrs. Ruth Fry
FBC, Mathiston
Mrs. J. E. Furr
Lelia & Marshall Lynch
Robert Gale
Mrs. Beatrice Breedlove
Howard Gayden
Mrs. Coy Irvin
Mr. Walter T. Gerald
Mrs. E. H. (Grace Johnson)
Ashburn
Floyd Gilbert
Mr. & Mrs. Fletcher Powers
Mr. Hawk C. Gore
Mr. & Mrs. I. G. Patterson
Ms. Augusta Peacock
Mother of Mr. James E. Gorman
Mr. & Mrs. Frank Pajerski
Mrs. Penny Graves
Mr. & Mrs. Percy Berch
Mr. & Mrs. Glen Smith
Howard L. Green, Sr.
Ora May S. Green
S. A. Green
Mrs. Alice Summer-Green
Betty Griffin
Larry & Pam Gnemi
Mrs. Finice Hagan
Ms. Carole Mattox
Mr. Jesse Hall
Robert & Diane Bradford
C. Leighton Hamric, III
Ms. Alva Merle Blanton
Mrs. Julia Wright Hand
Mr. & Mrs. C. Davis Reynolds
Miss Addie Lou Smith
Robert A. Harris
Mr. & Mrs. Billy F. Ferrell
Mr. Robert Haynie
Mrs. E. H. (Grace Johnson)
Ashburn
Cecil Hearington
Mr. & Mrs. T. J. Helms
Rev. Toxie Hedgepeth
J. V. & Nancy Kirkley
Mr. & Mrs. J. T. Chance
Mr. & Mrs. Huey Duncan
Marcus Herbert
Ms. Rose M. Faircloth
Andrew Hisscox
Mrs. Andy N. Hisscox
Chris Hodges
Pastor & Joe Young
Lacey Hodges
Margaret & Harris Swayze
Miss Christine Hollis
Mrs. Pattie M. Norris
Elody Horton
Ruth Sunday School Class
Oakhurst BC
Mr. W. A. Huff, Sr.
Friends at Forest Baptist Church
Mr. T. T. Hurst
Mrs. E. H. (Grace Johnson)
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Marguerite & Edwin Evans
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Dr. & Mrs. Darrell Austin
Kaye & Curtis Buchanan
Mr. Bill Ireland
Miss Ora Kibler
Mrs. Sue Legge
Mrs. Bessie Scruggs

Rose Koonce
Mr. & Mrs. Ernest L. Scruggs
Mr. J. D. Lambert
Franklin & Martha Rayburn
Kevin Lofton
Mr. & Mrs. James Hammack
Wallace Lundberg
Mrs. Avis Lundberg
Joel P. Lusk
Fannie Ratcliff Sunday School, Galilee BC
Galilee Baptist Church
Mrs. Lilian Chapman Mangum
Mrs. Virgie Lee Hales
Ray Manning
Mr. & Mrs. Bobby Kirk
Mrs. Iris Massey
Mr. J. Hugh Marberry
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Mrs. Wilma B. Blaylock
Mrs. Ardis L. Daves
Mrs. Donald B. Kitching
Mr. & Mrs. I. G. Patterson
Ms. Augusta Peacock
William & Eddie Lou Peacock

Mrs. Naomi Martin
Roma Helms
Hulet Springer
Bobby Thacker
Beth Mason
Joe & Pat Rutledge
Clayton Robert Mason
DeKalb Baptist Young Adult I
Mr. & Mrs. Glenn Goldman
Mrs. Beth B. Bounds
Mrs. Sue G. Mitchell
Wayne Massie
Mr. & Mrs. Ernest L. Scruggs
Mrs. Julia Matulich
Mr. & Mrs. Billy B. Rawls
Jason McBride
Mr. & Mrs. Charles Ellison
Joe McCain
Mr. & Mrs. B. Q. Davis
Mr. & Mrs. W. J. McDade,
Wilard & Clifford
Mr. & Mrs. R. L. Gully
Mr. & Mrs. William J. McDade
Eugene M. Therrell
Mrs. James (Ethylene) McIntosh
FBC, Peterman, AL
Marvin & Mary Linder
Lottie Moon Sunday School,
FBC, Peterman, AL
Mr. & Mrs. Edwin M. Thames
Deacons, FBC, Peterman, AL
Fellowship Sunday School,
FBC, Peterman, AL
Donna McManus
Lon Pepper's Sunday School,
FBC, Greenville
Mr. W. J. Meadows
Sammie & Luther Burchfield
Mr. & Mrs. J. Wayne Jones
Lane Dykes Meredith
Mrs. Margaret C. Meredith
John P. Metts
Mr. & Mrs. Pat Watson
Mrs. Minnie Miller
Actioneers of FBC,
Hazelhurst
Dana Moore
Ms. Mary Frances Roebke
Mr. Forrester Moore
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Mr. W. Earl Moseley
Hope Bible Class, FBC,
Jackson
Mrs. Lavelle Nash
Mr. & Mrs. A. R. Mauricourt
Miss Maggie Newell
Mrs. Fern L. Richardson
Mr. Douglas Owens
Beaumont Baptist Church
Mr. Glenn Palmertree
Mr. & Mrs. Ernest L. Scruggs
Maudie Patterson
Charles & Sue Carter
Betty Pearson
Walter & Doris McMurchy
Mrs. Mamie Perry
TEL Sunday School, FBC,
Grenada
Dr. Milton T. Person
Mr. & Mrs. Raymond L. Craig
Mr. & Mrs. J. S. Kirk
Mr. & Mrs. Harold S. Smith
Mrs. Gladys Philpot
Mr. & Mrs. Sherrell Sturdivant

Adam Pierce
George, Brenda, & Kim Hathcock
Fred & Rose Powers
Walter Ray & Girls
Adam Scott Pierce
Mr. & Mrs. Jack B. Farmer
Mrs. O. G. Newman

THE BAPTIST CHILDREN'S VILLAGE'S "HOLIDAY FUND" NEEDS ATTENTION EVEN IN JANUARY

Through Friday, December 18, 1987 we had received \$128,000.00 toward our REQUIREMENT of \$270,000.00. We thank all who have given and urge others to send gifts as soon as possible. Obviously we **MUST** hear from **MORE** of you if we are to come close to meeting this **NECESSITY!**

Mr. Henry Pike
Mr. & Mrs. J. S. Kirk
Ward, Betty & Davis Brister
Mr. & Mrs. Irvin Johnson
TEL Sunday School, FBC,
Grenada
Benoit Prather
Mrs. Ruby S. Boggan
Mr. Benoit Prather
Mr. & Mrs. J. D. Cloy
Mr. & Mrs. Horace Godbold
Mrs. Annie Ruth Prince
Mr. & Mrs. Lee Roy Kennedy
Mrs. Elizabeth Ray
Mr. & Mrs. W. H. Jackson
Mr. & Mrs. Carl Lowry
Mrs. O. T. Ray
Mr. & Mrs. Ralph May
Mr. James Howard Raymond
Mr. John S. Whitfield
Paul Reeves
Mr. & Mrs. Hugh Robinson
Mrs. W. C. (Oma) Reid
Curtis & Edna Miller
Simon L. Renfro, IV
Ms. Alva Merele Blanton
Roy Rhodes
Mr. & Mrs. Carl Bennett
Fred Roberts
Mr. Harold Wilson
Talmadge Roberts
Mr. & Mrs. Bobby Kirk
Mrs. Iris Massey
Mr. Ed Rodgers
Mr. & Mrs. Richard Duell
Mary Eugenia Martin
Mrs. Magdalene Ruffin
Yale Street BC, Cleveland
Tiffany Russell
Mary Ann & Jo Anne O'Brien
Rev. N. B. Saucier
Mrs. A. T. Schoolar
Mertha Scott
Jane Werne
Mr. Jimmie Sharp
Mr. & Mrs. Carl S. Draughn
Mr. Claude E. Shaw
Mr. & Mrs. Tommy A. Waits
Lois Shelton
Mrs. John W. Roberts
Mr. C. B. Shelton
Mrs. John W. Roberts
Ms. Helen Shirley
Buddy & Toby Mitchell
Mrs. Shortridge
Mr. & Mrs. C. W. Ingram
Ruth Sykes Shumaker
Inez & Tom Russell
Fay Jack Simmons
Ms. Cindy Harrington
Mr. Simmons
Mr. & Mrs. Amos V. Collins
Mrs. Ione Simmons
Gleaners Sunday School,
FBC, Magnolia

Mrs. Simrall
Mr. & Mrs. Frank Pajerski
Mrs. W. E. Smith, Sr.
Mr. & Mrs. H. A. Moak
Mrs. A. M. Spencer
Mrs. Key Woods
Jack Springer
Mr. & Mrs. J. Wayne Jones
Mr. Elma Stacy
Bessie Conrad
Mrs. Roberta Stacy
Mr. & Mrs. A. M. Linton
Miss Dora E. Stevens
Mr. Lee Wiman
Mr. Jesse R. Stewart
Katherine Melton
Mr. Robert Stewart
Mrs. E. B. (Dolly) Robinson
Mrs. Dorothy Herring
Mr. Albert E. Strickland
Mr. & Mrs. Tommy A. Waits
Mr. W. C. Strickland
Mr. & Mrs. Terry Champion
& Wendy
Fred T. Summer
Mrs. Alice Summer-Green
P. L. Sweeney
Frank & Elizabeth Drake
Mrs. Bertha L. Newcomb
Percy Tankesly
Mrs. Floyd Weeks
Mrs. Tatum
Mrs. Key Woods
Mr. & Mrs. John Teel, Sr.
Rex, Ceresa, Suzann & Amy Teel
Mr. & Mrs. George Thomas
Mrs. Wilma B. Blaylock
Mrs. Anabel Thomas
Mr. & Mrs. Herman Boroughs
Mrs. Gladys Thompson
Mrs. Paul W. Gaither
Mrs. Mary Thompson
Mr. & Mrs. Billy B. Rawls
Mrs. Ruffie Thoms
Mrs. Arthur Caldwell
Hobart & Hazle Daniels
Mrs. J. M. "Emily" Timms
Fred & Tweency Gaddis
Mrs. Florence Tims
Mr. & Mrs. Amos V. Collins
Harmon & Sara Dawkins
C. W. Makamson
Mr. Noel Toler
Mr. & Mrs. W. O. Jones
Mrs. Trimble
Mrs. E. H. (Grace Johnson)
Ashburn
Jay Tucker
Ladies 2 Sunday School,
Mount Carmel BC,
Carthage
Mrs. Turner
Mr. & Mrs. Bobby L. Horton

Mrs. Josephine Jacobs Turner
E. L. & Theo Bennett
Mrs. Ruby G. Hollingsworth
Mrs. E. G. Pleasant
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John N. Upchurch
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Mr. Joe Bailey Upton
The Billy Armstrong Family
Mr. & Mrs. Woodrow Tullos
Mary Sue Walker
The Tommy Loyd Family
Mr. Charley Walker
Mr. & Mrs. Robert Pepper
Edward & Mary Eleasia Warren
Mrs. Thomas Fite Paine
Lisa Lantrip Warren
Mr. & Mrs. Bert Mize
Mr. & Mrs. Hal T. Rogers Jr.
Mr. Richard Kingsley
Warrington
Mr. & Mrs. Pat Ingram
Mrs. Edwin White
Mr. & Mrs. Dutch Farmer
Woodrow W. Watkins
Mr. & Mrs. Reed Carter
Mr. & Mrs. Lewis R. Watts
Mrs. Dorothy Wells
A. C. Owens Sunday School,
McDowell Road BC
Mr. & Mrs. B. F. Wells
Buddy White
Mr. & Mrs. Frank Vickers
Mrs. Elsa Whitten
Mr. & Mrs. Leland Stokes
Dorothy R. McCurley
Dorothea, David, Dunbar
& Mary Ann
Mr. Eldon Wesley (Wes)
William
Mrs. Vera R. Anderson
Wilma Williams
Mr. & Mrs. Bill Green
Kenneth James & Family
Julia York & Family
Aft & Pauline Norris Wilson
Edmonds Sunday School,
Calvary BC, Tupelo
Mr. Art Wilson
Senior Adult Fellowship,
Calvary BC, Tupelo
Mrs. Winnie Wilson
Mr. & Mrs. Woodrow Tullos
Key Woods
Mrs. Key Woods
Mr. & Mrs. G. V. Wyatt, Sr.
Rex, Ceresa, Suzann & Amy Teel
Dr. Walter Yeldell
Mr. & Mrs. Jim G. Chesteen
Mrs. Eunice S. Kennedy

WE WELCOME TWO NEW TRUSTEES

On Tuesday, December 1, 1987 Trustees met on The India Nunnery Campus for their quarterly Board meeting. Prior to discussion and response to multiple business items on the agenda Executive Director Paul N. Nunnery welcomed Mr. John Flynt and Rev. Leo Barker as the two newest Trustees, elected at the November, 1987 Mississippi Baptist Convention. Mr. Flynt is an active deacon in New Hebron Baptist Church and serves as Principal of the New Hebron Attendance Center. Rev. Barker serves as pastor of First Baptist Church, Baldwin.

Baptist Record

Christmas cards offer ministry to inmates

By Brenda J. Sanders

HAYTI, Mo. (BP) — A brightly-colored wreath of green, red, yellow and blue, and the words "Merry Christmas" adorn the cover of a special Christmas card.

Inside, "An Important Message For You" presents the plan of salvation in Christ in simple terms. Beneath is a verse: "Though I can't be with you on Christmas Day, my thoughts will be with you in every way."

For the third consecutive year, New Madrid Baptist Association Director of Missions Bill Wehmeyer presented the cards to inmates of area jails in southeastern Missouri. The inmates send the cards to family and friends they are unable to see at Christmastime.

This year, more than 600 cards were distributed to the inmates. County sheriff's departments pay the postage for prisoners who cannot afford it themselves.

Wehmeyer first came up with the idea in 1985 when he was visiting inmates at Pemiscot County Jail. He asked some of the prisoners if they would like to have some Christmas

cards to send to their families. The inmates expressed an interest, so Wehmeyer went to a local discount store and bought enough cards for each prisoner to have two. He also provided them with stamps.

The ministry was well-received by the Pemiscot County sheriff as well as the inmates.

So the following year, Wehmeyer planned to continue the Christmas card ministry. He and Frank Hadder, a member of the New Madrid Association executive board, designed a card for the inmates. It included a green Christmas tree on the cover and the plan of salvation inside.

Wehmeyer distributed 300 of the cards to inmates in three county jails: Pemiscot, New Madrid and Dunklin. This time the county sheriffs provided postage, and again the project was well-received.

This year, with 600 of the four-color cards printed, Wehmeyer has expanded his ministry to include county jails in Pemiscot, New Madrid, Scott counties in southeastern Missouri, Dyer County in Tennessee and Mississippi

County in northeastern Arkansas.

"I met with my counterpart across the river in Dyersburg," Joe Naylor, director of missions for Dyer Baptist Association in Tennessee, Wehmeyer said. "We delivered 100 cards to the county sheriff of Dyer County. He was quite pleased."

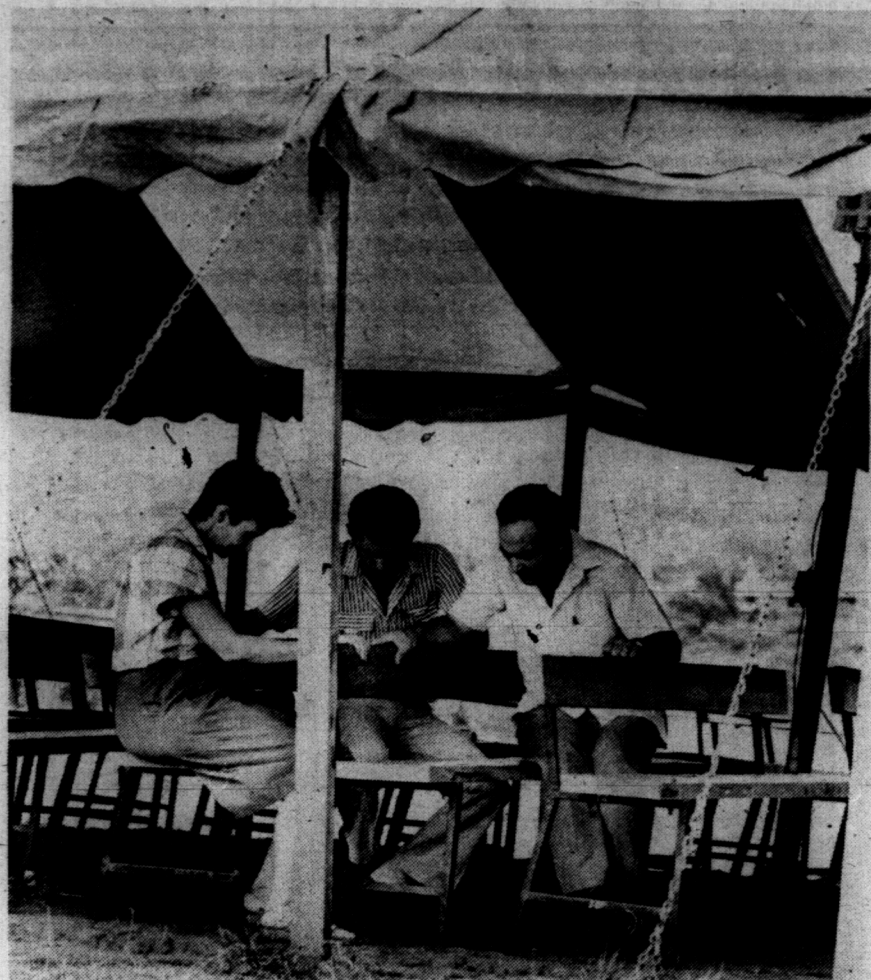
Missouri county sheriffs also have been very receptive to the card ministry, Wehmeyer added.

Clyde Orton, sheriff of Pemiscot County, expressed gratitude for the project. "The inmates really appreciate it," he said. "It lets them know somebody does think about them and cares about them."

"They don't have any way to buy Christmas cards. Since it's the Christmas season, this makes them feel a little better to have something to send to their families."

Sheriff Orton noted the Christmas card ministry also opens doors for Wehmeyer to talk to the inmates. "He spends a lot of time with the inmates and here in the office," Orton said.

Wehmeyer believes the ministry also is a good way to reach out to the families of inmates.



Tent church in Panama

Southern Baptist missionaries Kathy and Ed Steele pray with Panamanian pastor Jose Martinez (center) in a tent church in Panama. The Baptist mission began in February 1986 through the work of university students, guided by Southern Baptist missionary Garry Eudy. Here, the three pray before making house-to-house visits to invite people in the neighborhood to attend the worship service that night. (BP) PHOTO By Don Rutledge

2,000 attend dedication of Romanian Baptist 'Cathedral'

BAIA MARE, ROMANIA — The church aisles were jammed with persons both old and young, on their feet for the entire three-hour service. The new pews were packed with many more persons than their local designer had intended. The auditorium's large balcony overflowed with people. More than 500 persons stood outside and on the street listening over loud speakers. Even speakers squeezed into their seats on the podium. Local authorities were present. The well-trained 90-voice Baia Mare Church choir and the excellent 80-voice choir from the Cluj-Napoca Baptist Church alternated in providing wonderfully inspiring music. Three ministers brought stirring messages and a number of others delivered greetings during the three-hour service. But when the last "amen" was said, not one of the more than 2,000 persons who attended the dedication service of Baia Mare's new Baptist church building on Sunday, November 29, 1987, seemed in a hurry to leave this year's biggest event.

The Baptist Church in Baia Mare was constituted in 1929 and numbered only 170 members in 1971 when it called the Rev. Simion Rusu as its pastor. Under his leadership the church has grown to its present membership of over 400. "Our total 'church family' numbers well over 650," explains the

pastor, "and we expect to continue growing in order to fill the 800-seat capacity of the new worship auditorium." The building includes activity space as well.

The new building replaces the house-church which stood on the same property and in which the congregation had been meeting in this city of 120,000 inhabitants located in northwest Rumania. The cost of the new facility together with its new furnishings would easily surpass 3 million Lei (US\$350,000). However, because the members themselves have done most of the construction on a volunteer basis, "we were able to save about half of the cost of the construction," added the pastor. "About 25 church members were always on the job since we began in 1981, accomplishing all of the construction, installing the complex electrical and sound amplification systems, even designing and making the pews." The women of the church prepared hundreds of meals for these volunteer workers, some of whom slept at the church in order to work far into the night.

The beautifully designed and well-lighted auditorium is in striking contrast to the bleak situation which exists in Rumania, where severe rationing of electricity often gives cities an unusually dark appearance. "This is

one of the brightest spots in Rumania," joked one participant. "I didn't realize churches with this much art and beauty were still being built," I remarked to someone. Indeed, the ceiling art, the front doors with their intricate wood carvings, the stateliness of the two 18-meter towers, and many other elements of the new edifice give witness to the degree of love and care which the members have put into their building.

The two tall spires, which can be seen from afar, carry a story of their own. "Though a part of the original plan, they were not approved by local building authorities," said Vasile Talpos, General Secretary of the Romanian Baptist Union. When the builders built them anyway, the authorities ordered the work stopped. "For nearly two years we negotiated over these towers. In the end, however, the authorities allowed them to remain, and there they are," said Talpos proudly.

"For me the towers symbolize faith and hope, both reaching up toward heaven," said Knud Wumpelmann, General Secretary of the European Baptist Federation in his sermon to the congregation, "but of even greater importance to the people of Baia Mare will be the love which they see exemplified inside the building," he continued, paraphrasing chapter 13 of First Corinthians.

Oklahomans settle contractor's claim

OKLAHOMA CITY (BP) — Oklahoma Baptist officials have agreed to pay \$300,000 to an Oklahoma City builder to settle claims arising from construction of an apartment building for senior citizens in 1982-83. But they have refused to fund payments allegedly made to one of their former employees.

The Baptist General Convention of Oklahoma board of directors voted in executive session Dec. 1 to pay Wayne Bramlett the \$300,000, in addition to \$223,536.37 they paid him this summer — all in addition to the original contract price. The 36-unit limited-care building was part of a \$4.5 million construction project built by Bramlett at the Oklahoma City Retirement Center.

However, the BGCO directors did not authorize an additional \$332,107.45 Bramlett had requested. Part of that request was \$136,000 paid to Don Donelson, a former BGCO employee

who supervised construction of the facility and eight other Bramlett-built Baptist retirement, child care and nursing home facilities in the state.

Bramlett claimed Donelson required payment so that Bramlett Construction Co. could maintain construction contracts for Oklahoma Baptist facilities.

That money allegedly was paid in 1982-83, during the first project.

Gorbachov's Christian heritage

OSLO, NORWAY — The Norwegian Pentecostal magazine, Korsets Seler, states that Russian President Michael Gorbachov has a Christian background. His mother is said to be an active member in an orthodox congregation in the south of the USSR. It is also reported that he has an uncle who is a leader of an evangelical congregation, but this has not been confirmed.

Baptist Record

005-OTM 291 1-07
SO BAPT HIS SOCIETY 00
SUITE 400
901 COMMERCE ST
NASHVILLE TN 37203

Box 530, Jackson, MS 39205

January 7, 1988